

14
S O M E

Whig = Principles

A
Demonstrated to be

Good Sense and Sound Divinity,

From their Natural

CONSEQUENCES.

As Thou hast prov'd it by their Practice,
No Argument like Matter of Fact is,
And we are best of all led to
Mens Principles by what they do. *Hudibr.*

Iusque datum Sceleri canimus. *Lucan.*



L O N D O N :

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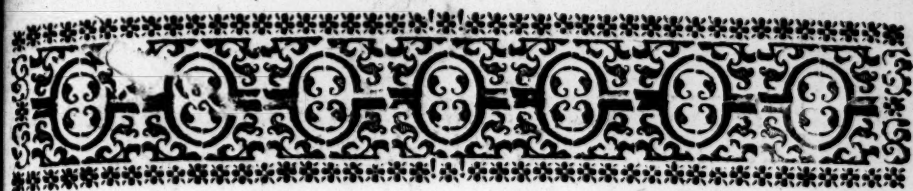
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S O M E
WHIG-PRINCIPLES
Demonstrated, &c.



Almighty GOD did, in the Beginning, create our Old Grandfather *Adam* in his own *Image*, and Made and Constituted him the Deputy of GOD over the *Children of Men*, which were by him to be begotten: Therefore, so soon as *Adam* had *Children*, who were come to the Use of *Reason*, these his *Children* had a *Natural Right*, or a *Power*, founded in the *Pre-Adamitical Contract*; which is the same thing as to depose their Father *Adam*, both as their *Parent*, and as their *Sovereign*; if he did in the least *disoblige* them, or, indeed, without any *Disobligation* at all, if it did appear *convenient* to them to depose Him. And this they had, most certainly, a well-founded *Right* and *Power* to do; the *Institution* of GOD notwithstanding. Why? Because *Two* is always better than *One*. And *Adam* was created *Only* to beget them, and to become, from their *Sovereign* and *Parent*, their *Subject*,

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ject, whenever they should think fit to make him so. I did not say, that if *Adam* had begotten but one *Son*, that this *Son* could so regularly Dethrone his Father *Adam*: Tho' I am somewhat inclinable to think, that, upon some extraordinary Emergency, he might have lawfully done it. But, once there were two *Sons*, the Case can bear no Dispute; for then they were the Majority: They two were the *People*, and *Adam* was but One; (for I have nothing to say to Old Mother Eve; She was a *Woman*, that is enough!) *Adam* was but a *Parent*, and a *Prince*, and was God's Choice for them, but was not the free Choice of his *Sons* the *People*; and, therefore, could not honestly claim their *Duty* and *Obedience*, longer than they thought fit voluntarily to submit to him, else they were his *Natural Vassals*, or *Slaves*. But every body knows, or should know, that all Mankind are born free: Why? Because that no Man is born with a *Saddle on his Back*. I think this *Head* sufficiently clear'd; and yet it has a *Tail*. For,

By the same Rule, all the *Patriarchs*, both the *Ante* and the *Post-Diluvians*, were very silly Fellows. Why? Because They had a parcel of *Tyrannical Notions*, Inconsistent with the *Liberties* of the *People*; for, by this time, you must know, the *People* were grown more numerous, by a great deal, than they were when *Adam* was first created. This Discovery I happened lately, and very luckily, to make, by stumbling upon an old, musty, Worm-eaten Book, written in a strange Language, which made me oblig'd to an Interpreter for my Knowledge

Knowledge in it. And I own, I lik'd the *Book* the better, because I found it amongst the *Archives* of a *Right Reverend Prelate*, who had never worn *Law sleeves* if he had read it, no, not for *Two Thousand* a Year. Now, I say, these *Old Patriarchs* were very *Tyrants* in their *Nature*; for they fancied, that every one of them, forsooth, had a *Right to Govern* his own *Family*: But they were egregiously mistaken; because, undoubtedly, their *Families*, their *Children*, nay, even their *Servants*, both *Collectively* and *Representatively*, had a *Right to Depose* them, and to exercise the *Faculties* and *Powers* of these *Lords Patriarchs*, with which they were *invested* by the *Original Instrument of Government*, the *Pre-Adamitical Contract*: So that the *People*, in those Days, shew'd very great *Moderation*, when they allow'd themselves to be *Governed* and *Ruled* by these same *Patriarchs*; when, indeed, the *Patriarchs* did owe the *Peaceable Possession* and *Exercise* of that *Power*, which they *Vainly* and *Tyrannically* imagined they were *invested* with, over their *Children* and *Servants*, entirely to the *Good Nature* and *Good Will* of their *Families*, who had a *well-founded Original, Natural, and Pre-Adamitical Right* to kick them out of *Doors*, whenever they thought fit so to do. Why? Because they were the *People*, and naturally *Free*. And, can any body be so stupid as to imagine, that a silly *Patriarch*, a single Person, was to be preferr'd to all his *Children*, *Servants* and *Family*? or, that these old *Patriarchs* were born for any other End, but to beget *Children*, and to hire *Servants*, to *Depose*,

pose, or Govern themselves, whenever they, the Majority, should think fit? Besides, it was *Impudent* in these old Fellows, and very *Tyrannical*, to pretend a *Right* from God over their *Families*. This shew'd their *Insolence*, and this alone was *Reason* enough for their *Children* and *Servants* to have made them glad to *Abdicate*, had they not exceeded in *Moderation*: Which, however great a *Vertue* it is, may yet be *abused* to very ill *Purposes*. For this *Lenity* of the *Patriarchal Families*, in not *chastising* their *Lords* and *Masters* sometimes, had very near lost us our *Privilege* of doing the like now, had not some *Free-Thinkers* and *Republicans* of late restor'd our Almost *extinguished Right*.

Moses and *Aaron* were a very odd kind of Men; for *Moses* tells us, That God chose the Children of *Israel*, the Seed of *Abraham*, the *Friend* of God, to be the *peculiar People* of God: And that God (who Govern'd the rest of the *Nations* of the Earth by *deputed Angels*) was yet graciously pleased to take them under his *Own particular Immediate Government*; and so became their *King* so *expresly*, that their *Government* was called a *Theocracy*: An *Honour*, that no *Nation* under the Sun can *Claim*, or *Plead*, besides themselves! And *Moses* tells us farther, That he was *appointed* by God, their *Immediate King*, as his *Deputy* or *Vicegerent* over them. And, therefore, *Moses* was called *King* in *Jesurum*; and that, as such, he was to Govern the *Israelites*, and to *declare* to them the *Laws* of God; and which, if we may believe him, he did at *Horeb*, and in a very *solemn Manner*, very *Publicly*,

lickly, and very *Visibly* and *Audibly*. And he also
 tells us, That his Brother *Aaron* was most *solemn-*
ly Appointed by God, to be his *High-Priest*, and
 that It was *Entailed* upon his *Family Hereditary* ;
 yet, all this fine Account notwithstanding, and
 tho' my *old, musty Book*, I told you of, has it all
expresly, the Children of *Israel* elected God to be
 their *King*, once upon a Time, when they were in
 a good Humour ; but they took Care to settle
 the *Paeta Conventa*, previously to their *Election*,
 by which they *Articled*, to *Change Him*, to *Depose*
Him, to *Renounce Him*, whenever they thought fit.
 Now, if you desire my *Vouchers* for this, because
 I was so civil as to give you *Vouchers* for my last
Story, I will give you them : 'Tis, however, a *la-*
ter Author than my *old, musty Book*, and so, con-
 sequently, better, because more within the *De-*
grees of Credibility ; 'tis that famous Gentleman,
 who's Name I have forgot ; but his Description is
 this : He is a *Doct̃or of Laws*, of a fine *College*,
 in a *famous University*, which has a *Statute*, bind-
 ing its Fellows down to the hard Task of being
Mediocriter Docti, &c. He was a *Papist* about 25
 or 26 Years ago, and never *renounced Popery* since ;
 and yet, at present, has no *positive Religion*, but
 the Love of *Wine, Women, and Money*. And he
 wrote a *Book*, with the *Help* of a great many of
 his *Friends*, called, *The Rights of the Christian*
Church, by which he plainly shews, That no *Chri-*
stian Church has any *Right* at all : But if any
Church has any *Right*, he seems to allow it ra-
 ther to the *Popish Church* than to any other *Chri-*
stian one, in *Compliment*, I presume, to them, for
 having

having once allow'd him to herd with them. He has not yet written the *Rights* of the *Mahometan Church*, that I know of, else I doubt not he'll preferr that in every thing to the *Christian*, except in that one foolish Article of *Circumcision*, which is too troublesome, especially at this Time of Day, for him, since it was not done when he was very young. This is the *Great Man*, my *Author*. And in that very Book of the *Rights*, &c. it is, that he tells us of the *Horeb Contract*, the *Pacta Conventa* of the Children of *Israel*, when they chose *Almighty God* to be their *King*, under *Restrictions* and *Limitations*, that they might not betray the *Liberty* and *Freedom* of their *Successors*, which they had a Title to, by the Old *Pre-Adamitical Contract* above mentioned. And now, to shew, that this my *Worthy* and *Modern Author* is in the *Right*, these very Children of *Israel*, when they had but just settled the *Government*, in the Hands of their new-made *King* the *Lord of Hosts*, they soon repented, that they had not foreseen and capitulated for farther *Limitations*: And, therefore, that they, as Good *Patriots*, might not be found fault with by their *Posterity*, for Giving up and Surrendring their *Liberties* upon such *Conditions*, they very soon endeavoured to put the *Deposing Doctrine* in Practice. And having, in a General *Convention*, met upon that extraordinary *Occasion*, for the *Preservation* of their *Religion*, *Liberties*, and *Property*, they found that *Moses*, who was the *Vicerent* of their new Elected *King*, had *Abdicated*; and, therefore, they declared the *Throne vacant*. And because, as they were then

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posted and situated, it was of dangerous Consequence
 to keep the *Throne vacant* long ; they, therefore,
 immediately took care to *fill* it with a *Dumb Idol*
Calf, the most *inoffensive* and *best* sort of *King* in
 the World, because he never could dwindle into
 a *Tyrant* : And it was remarkable enough, that
 they never danc'd so heartily, nor so nimbly,
 while they were a People, as they did before this
Royal Calf. Why ? That *Dumb Royal Calf* was
 the *Choice* of the *People*, exerting themselves in the
Defence of *Religion*, *Laws*, and *Liberties* : I say,
 of *Religion* ; for some of the *Priests* were *Consent-*
ing, who had their *Religion*, no doubt, very much
 at Heart : Of *Laws* ; for they *worshipp'd* this
Royal Calf, by proclaiming a *Feast*, according to
 the *Laws* of *Feasting* before their *King* ; or, at
 least, they *worshipp'd* it as they should have done
 their *King* : Of *Liberties* ; for it was by their
Liberty that they found themselves *entitled* to the
Right of *Declaring* that *Moses* had *Abdicated*, and
 that they *fill'd* the *Throne* with this *Royal Calf*.
 'Tis true, however, they happened to *Miscarry*
 in this *Business*, because they did not *Adjust* it
 well enough ; for there were *Nonjurors* both a-
 mongst the *Priests*, and also amongst the *People*, who
 could not be brought to *Worship*, nor to do *Ho-*
mage to this their new *King* the *Calf* : And altho'
 they had one merry Day of it, yet it became *Bit-*
terness in the End ; for they lost many pretty *Fel-*
lows, besides the *common Mortality* ; and they lost
 much *Money*, even the very *Royal Calf* himself,
 tho' a *Golden One* : And which had been worst
 of all, they had well-nigh *lost themselves* wholly
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and entirely, but that their *King de Jure*, their *True King*, was very *Merciful* unto them, and gave them an *Indemnity*, after he had *consumed* some of the *Ringleaders* of them; and that the rest *repented* for *that Time*, of *that Exercise* of their *Power*.

They found, however, by fatal Experience, that they still came off by the Loss, at Long-run, when they endeavour'd to exert their *Original Power* against their *King himself*; and after several *unsuccessful Attempts*, and a great many *Growlings*, and *Grumblings*, and *Mobs*, &c. they at last resolved to try their Skill, by destroying the *High-Priest*, a *Chief Minister* amongst them: And this they did by a *Presbyterian Plot*; for they were for *leveling Aaron*, and had prepared a *Junto*, or *Scotch General Assembly of Levelers*, to share the *Priesthood* equally with Him: And their *Reason* was, no doubt of it, a very good one; for all the *People* were *Holy* as well as *Aaron*; and, therefore, why should he *Monopolize* so good and so fat a *Benefice*, said they? which, if divided amongst them all, who were the *Pretenders* to it, would serve them all very well. And if these *Holy Levelers* had prevail'd, I am truly of Opinion, they wou'd not have allow'd *Aaron* to be their *constant Moderator*; for they were *True-blue stanch Presbyterians*: (And by the way, this shews the Antiquity of that *Seet*; This being the first Account I have met with of their Foundation, tho' their Establishment was above 3000 Years after.) But, unluckily, all this fine *Contrivance* was spoil'd at once; for, by a *fortuitous Concourse* of *Atoms*, the Earth

Earth happened to open, just in that *Critical Nick* of *Time*, and just in that *Spot* where the *Three Ringleaders* of the *Popular Faction* happen'd to stand, and swallowed down *Korah*, *Dathan*, and *Abiram*: And, by another surprizing *Concourse* of *Fiery Atoms*, their *Accomplices* were devoured: And by a third *Concourse* of *Plaguy Atoms*, a *Multi-tude* were struck dead. But all these Misfortunes did not wholly subdue these *Noble Spirits*; for every now and then, they thought fit to *Revive* their *Claim*, cost what it would: And it, indeed, cost them a great deal. Yet they shew'd themselves *Noble Liberty* and *Property Patriots*; that when they were sure they must suffer for it, whenever they made any such Attempt, yet still they went on to prevent *Prescription*. And no body will deny, but they were very much in the right so to do. Why? Because of the *Pre-Adamitical Contract*, and the *Original Contract*, and the *Horeb Contract*, because of *Religion*, *Liberty*, and *Property*, which could be *no where* so safe, as in the Hands of the *People*: For they, surely, understood the best, and are fitter to *Govern* than any single *Person* of *God's* choosing.

By this very *Rule*, King *David* was a sad Man; for he took upon him to be *King of Israel*, as being the *Deputy* of *Almighty God* over them. 'Tis true, my old, musty *Book*, says, That *God* Himself chose *David*, and made him His *Vicegerent*, without asking any of the *People*, *Peers*, or *Commoners*, any *Advice* at all about it. Nor did the *People* meet *Collectively*, nor *Representatively*, to give any *Consent* to it, or to give in any *Claim*, or to

make any *Protestations*, or to *Confer* *Laws*; or, in short, to have any manner of Hand in making him their *King*: *GOD Almighty* did it all *Himself* without them. And which was still more, He *Entail'd* the *Kingdom* (according to my *old Book*) upon *King David's Family* *Hereditarily*, without allowing the *People* any *Vote* in that *Affair* at all. Nor was there any *one Person* ask'd about it, altho' the *Throne of David* was firmly established. But yet for all this, who doubts but the *People* had *Power* to *Depose King David*, by *Virtue* and in *Right* of their *Original Contract*? Why? Because they did once *Depose* him: And, can the *People*, the *Majority*, for the *Good* of whom all *Government* is design'd, do *Wrong*? And, are not they themselves much the best *Judges*, who shall *Govern* them, and how they ought to be *Governed*? Surely, they are. And to shew you that they are, and have a *Right* to do it, they set up *King David's Son* against him; I mean *Absalom*, and *Achitophel* was his *principal Secretary of State*, or *first Minister*; and he who had been an *Eminent Privy Counsellor* to the *Father*, help'd to contrive the *Revolution* for the *Son*. 'Tis true, they happened to be very unlucky in this *Undertaking* also; for their *Revolution King*, created by the *People*, against the express *Constitution* of the *Kingdom*, happened to have too tall a *Beast* on which he rode, which prov'd the *Death* of him. And then, after some time, *GOD's King* was *restor'd*, and the *Restoration* publicly *solemnized*; and he prov'd very *Merciful*, and forgave all the *Revolutioners* entirely, except a few of the wic-

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kedest of them, such as *Shimei*; whom yet he did not kill, but left to the *Wisdom* of his Son how to deal with them. And then there was an End of *Revolution Principles* for a good many Years together, even all the Days of King *David*, and of his Son King *Solomon*; in whose Days *Monarchy* was at the *Height*, and, which is strange, *Trade flourished* mightily then; and there was prodigious *Plenty* of *Silver* and *Gold* in his *Kingdom*, and a long *Peace*: And all the People of the Earth were then Admirers of that *King*, and that *People*, tho' he was pretty *Absolute*; and he died in *Peace*.

But after King *Solomon's* Death, the worthy *Patriots* of the *Liberties* of the *People*, who were, it seems, confin'd to the *Ten Tribes*, resolv'd to be rid of their heavy *Taxes*, which they pay'd in King *Solomon's* Time, and to exert the *Original Contract*, at least so far as to *limit* and *Cramp* the *Monarchy* pretty heartily; they came all in a *Convention*, met upon that *extraordinary Occasion*, to propose their *Limitations* to King *Rehoboam*: And they forgot in their *Computation*, that tho' they had paid great *Taxes* to his *Father*, yet, by the very great *Trade* they by his means enjoy'd, they were better able to pay these *Taxes* than they were ever after to pay small ones; for one may better pay 5 *l.* out of 100 *l.* than *Half a Crown* out of a *Crown*, because tho' that *Half a Crown* be but the 40th *Part* of 5 *l.* yet it is the *half* of a *Crown* still, which is 50 *per Cent.* and 5 *l.* which is 20 *Crowns*, is but the 20th *Part* of 100 *l.* that is only 5 *per Cent.* This, I say, they forgot; as also then they did not reflect, that *Trade* never *flourished*
near

near so much amongst them as it did in the *Reign* of King *Solomon*; for, as *Absolute a Prince* as he was, which is diametrically opposite to a *Discovery* made by a great *Reverend*, and a learned Gentleman a *Modern*, who wrote a whole Book of *Travels*, on purpose to shew, That wherever you can find a *Commonwealth*, there you are sure to find *Trade flourishing*, and great *Riches*; and where you find *Monarchy* higher or lower, there you find *Trade* and *Riches* proportionably *decay'd*.

However, the *Ten Tribes* were resolved to *Assert* their *Pre-Adamitical Right* against the *Hereditary Succession* entail'd upon the *Family of David*: And, tho' *Rehoboam's* Conduct in that Affair, is not at all to be justified; for *Kings*, even *Hereditary Kings*, are not *infallible Popes*: Yet the *Ten Tribes* were resolved to bring a *Revolution* about, which they did by *Revolting* from the Grandson of *David*, whom they had once *deposed*. And, who can doubt, but upon their *Original Contract*, the *Foundation of Revolution Principles*, they were in the right to bring it about? Yet it happen'd unluckily for them in this Instance also. Why? Because, in *Revolting* from *God's Deputy*, the Grandson and Right Heir of King *David*, upon whose *Family* *God* had settled the *Kingdom* *Hereditarily*, they *Revolted* from *Almighty God Himself*; and having a mighty Affection for *Calves*, they first set up an *Usurper* instead of their *King*; and then he and they set up two *Calves*, one in *Dan*, and the other in *Bethel*, to be their *Gods*. So then, their *King* was their own *Deputy*, and the *Calves* were the *Gods* they chose to preserve their

their *Liberties*, lest the *People*, by going to wor-
 ship the True God at *Jerusalem*, had return'd to
 their *Allegiance* due to the *House of David*, and
 so had confounded the *Usurper*, and their *Revo-*
lution Principles at once. But they were still more
 Unfortunate, by the *Exercise* of this their *Original*
Right ; for they never had the good Fortune
 to have so much as one good or tolerable *Revolu-*
tion King, for ever hereafter ; tho' they chang'd
 and alter'd the *Succession* about eight times, and
 new settled it in so many several *Families*, and
 with a great deal of *Judgment* too ; for they took
 exact good Care, that all their *Revolution Kings*
 should be of the *Religion* they had chosen for
 themselves ; for they all worshipp'd the two
Calves. And after all their *Sense*, and *Wit*, and
Conduct, their *Zeal* for their *Religion*, their *Calves*,
 and their *Jealousy* of every thing which could *At-*
tempt upon their *Liberties*, they never made choice
 of one for their *King*, who was so good as the
 worst of those God had chosen for them. And
 they were at last entirely dispersed, and rooted out
 of their *Inheritances*, and were deprived of both
 their *Liberty* and *Property*, and became a *Prey* to
 their *Neighbours*, and a By-Word and a Proverb
 amongst the *Nations* : Yet still they were a free
 People for all this, so long as God's *Vicegerent* of
 the *Family of David* did not *Reign* over them.
 For any *Slavery* is supportable and tolerable, ex-
 cept that which God Almighty enjoins : But to
 yield to that, is to be a *Slave* indeed, and shews
 a mean Spirit, which has no regard for *Natural*
 Free-

Freedom, which every pretty *Fellow* and fine *Gentleman* ought to have.

But this *Original Right* from the *Pre-Adamitical Contract*, runs higher still; for by *Virtue* of it, *Providence* is deny'd by all the *Noble Free-thinkers*, as an *Encroachment* upon their *Liberty*, tho' it be the thing by which *Almighty God* is pleas'd to shew Himself to the *World* to be *God*. 'Tis true, these worthy *Patriots* for *Liberty*, are very fine, well-bred *Gentlemen*; and to shew their *Good Breeding*, do *Compliment God* out of His *Providence*, by making it not worth His while to order or mind what is done in the *World*, as if it must give Him *Trouble* to do it. And I must own, these *Gentlemen* are very *consistent* with their *Other Notions* in this. Why? Because if *God's Providence* be allow'd of, and that by it He *Governs* the *World*, then our *Wisdom* will appear to be but *stupid Folly* and *Madness*, which is by no means to be granted by Men of *Wit* and *Freedom*.

And a natural Consequence of this it is, to Deny the *Power* which *God* has given to His *Deputies*, the *lawful Kings* and *Queens* of the *Earth*, and which He has *entail'd* upon their *Families* *hereditarily*, which is inconsistent with the *Pre-Adamitical Contract*. Why? Because that were to Acknowledge the *Lawfulness* of fixing a *Monopoly* of *Power* in *One Person*, to the great *Disparagement* of the *Multitude*, who are *Naturally* the *Fountain* of *Power* and *Government*. And, is it not very natural for those, who deny the *Power* of *God* in *Governing* the *World* by His *Providence*, to deny

also

also to render to His *Deputies*, the *lawful Kings* and *Queens* of the *Earth*, the *Power of Governing* us any longer than we think fit.

Thus, the Bringing King *Charles I.* to the *Block*, and then *Striking* off his *Head*, was a natural Consequence of this *Power of the People*; which I have been proving from the *Pre-Adamitical Contract*: And the Steps they made to attain this *Power*, or rather to *regain* it out of the Hands of the *Monopolizers* of it, were all very *Just*, and true Consequences of the *popular Power*. For, *First*, They grumbled at every thing, to shew they had a mind to be *angry*; then they made Ten thousand Lyes, which are *only* lawful in such Cases, when they become *useful* to the *People*, for the Recovery of their *Rights*: Then they fought for the Thing, or *Word* King, against the *Person* of the *King*; and, at last, when they grew strong enough, they became all *Kings*, and, for any thing I know, might have continued so to this Day, but that they had not Time to spare for *Governing*: And, therefore, having *destroy'd* God's *Deputy*, they made new *Deputies* of their own; and to secure them, they *Abjur'd* the whole *Family* and *Race* of the *Stuarts* along with the *Person* of King *Charles II.* their *Native*, *Hereditary*, *Exiled Prince*. Why? Because that *Person*, King *Charles II.* was a *Pretender* to the *Crown*, and claim'd an *Hereditary Right* and *Title* to the *Monopoly* of *Power* over these *Nations*, *Jure Divino*; which Claim and Pretence was absolutely *Inconsistent* with the *Sovereignty* of the *People*.

And, therefore, the *People* did Act *wisely* and *judiciously*, in setting up the *Family* of the *Cromwells*, in Opposition to the *Family* of the *Stuarts*, when they found, that when they deputed many to *Govern* them, it bred *Factions* and *Inconveniences*. But One *Family* they could easier deal with, upon Occasion; especially, when they chose to be *Govern'd* but by a single *Person* of that *Family* at a Time; and that the whole *Family* of the *Cromwells* ow'd their *Promotion* entirely to the *People*, and could claim no Right *Jure Divino*; for that is, undoubtedly, the most *dangerous* Claim of all. Why? because it is a *Fundamental Maxim*, that **The worse Title, the better King**. And this Maxim was found to be good by the Experience of those Days; for, under the *happy Government* of the *Noble Family* of the *Cromwells*, and, particularly, under *Oliver* himself, what Happiness did these Nations enjoy? Then there was no Occasion for *Taxes*; there were no *Wars*, no *Bloodshed*, no *Sequestrations*; no, they were *pure Gospel-Times*; every Man liv'd *peaceably* and *plentifully* under his own *Vine*: And you would have heard *Psalms* sung in the very *Streets*; so *religious* were they. Whereas, when King *Charles II.* by a strange Chance, got into the *Saddle* again at the *Restoration*, what *terrible Doings* were then to be seen all over these *Kingdoms*? nothing but *Desolation* and *Destruction*, *War* and *Blood*, heavy *Taxes*, no *Trade*, no *Money*, &c. These were *strange Things*, but very accountable. Why? Because King *Charles* was only the *Deputy*, the *Vicegerent* of *God*. And, how could these *Nations* be *happy* under him?

But *Oliver*, and his *Noble Family* of the *Cromwells*, were the free *Choice* of the *People* ; and, consequently, it was no *Oppression* in him, or them, to dispose of the *Persons* and *Estates* of the *People*, how he or they pleas'd. Why? Because They had the presum'd *Consent* of the *People* so to do. *First*, Because they *Chose* them themselves : And, *Secondly*, Because if they had not lik'd their *Management*, they would have depos'd them as being their own *Creatures*. But some will say, *Oliver* was not a *King*. Well, it may be so ; but he *Ruled* and *Governed* as *Absolutely* and *Despotically* as any *King* ever did ; and he had all the *Powrer* of a *King*, and, indeed, of a *Parliament* too. He only wanted the *Title* ; and that he must not be blam'd for, because he endeavour'd to have it : But the *People* did not think fit to give it him ; and he, Good Man, was very well satisfy'd without it.

Many are the Excellent Consequences of this *Original, Popular Power* ; to go through them all, would tire you and me both. I shall, therefore, only hint at a few more of them.

The *Immortality* of the *Soul* is *incompatible* with it ; for, if the *Soul* *subsists* after the *Death* of the *Body*, it must *subsist* somewhere, and be either *Happy* or *Miserable* : And there must be some *Ways* of *Living* here, while the *Soul* and *Body* are together, which must *determine* the *State* the *Soul* is to be in after the *Death* of the *Body* ; and if so, there must be some *Rule* to go by, which, if observ'd, the *Soul* is to be *happy* ; but if not observ'd, the *Soul* must be *miserable*. Now this Do-

*Et*rine my old musty Book is very full upon : But this would spoil all, and would oblige us to be very *inquisitive* to find out the Way to *future Happiness* ; and when we have found it, to walk very *Carefully* in it, to *Avoid future Misery*. And this does at once spoil all our *Free-Thinking*, if it is allow'd, and as being absolutely inconsistent with it. And, therefore, to keep our *Rationality* and *Freedom*, we must first level ourselves as low as *brute Beasts*, because 'tis impossible to keep up all our Pretences to the *Power* of *Governing* ourselves how we will, if the *Soul of Man* is *Immortal*, or if there is a *future State* of *Rewards* or *Punishments*. I own, however, that this *Principle* of the *Soul's dying* with the *Body* is somewhat *ticklish* ; for, as necessary as it seems to be, in order to maintain our *Freedom* and *Liberty* ; for if, upon Tryal, we should find ourselves mistaken, and find that our *Souls* do really *subsist* after the Death of our *Bodies* ; in that Case we are but in very bad *Circumstances*. Another thing also sticks with me, and I can't well tell how to get out of it without Help ; if any of these Nations, where my old Book is *believ'd* by the *Majority*, or at least where the *Majority*, for certain Reasons, don't think fit yet to declare against it, and have calculated their Laws according to it, should tell any *Free-Thinker*, that since, according to his *Notion* of Things, he has no *Immortal Soul*, but that he dies as a *Beast* doth, &c. Therefore, the *Majority* of such a *Nation* do *determine*, that, from henceforward, whoever kills any such *Free-Thinker*, shall not be thought or constructed a

Murthrer, any more than a Butcher is a *Mur-*
therer for killing a *Sheep*. I can't tell what to say
 to it, since the common Definition of *Murther*
 is the destroying the *Image* of *God*, without a *Le-*
gal Sentence pronounced. Now if we are to die,
 as do *Sheep*, and have no *Image* of *God* in us to
 be destroyed, where is the Sin in killing a Man
 more than a *Sheep*? I beg the Assistance of the
Free-Thinkers to help me out of this *Lurch*.

And, particularly, I call upon my good *Friend*
 abovementioned, my *Mediocriter Doctus*, &c. the
 Author of the *Rights*, &c. and upon Mr. C ,
 whom all the Men, who believe they have *Immor-*
tal Souls, are sorry for, because he has been, say
 they, guilty of a *Rape* upon his own good *Nature*,
 in *Patronizing* a Cause which has already proved,
 and will still prove, too hard for his *Head* and
Understanding. But, most especially, I call upon
 the *Great* and *Mighty T d*, the *irregular, sa-*
*crilegious Spaw*n (say they that know him) of a
Perjured, Irish, Popish Priest, who had proved to
 a Demonstration, that *King Charles the Martyr*
 was not the Author of *Eikon Basilike*, had not
Dr. Wagstaffe unluckily known the Story better
 than he, and printed it, who is an *Intimate Com-*
panion to all *Great Men*, when he is not in their
 Company, but known to none of them when they
 happen to see him, who has been often *kick'd* and
drubb'd, not only in *E d*, where *Monarchy*
 prevails, but even in *H d*, the *Sanctuary* of
 all the *Rebels* in *Europe*, and where all the *Odd*
Principles in *Church* and *State*, that are to be found
 in *Europe*, are *Protected, Nurs'd, and Encouraged*.

This

This Great Author, who has drawn his Pen so often against *Jesus Christ*, and his Gospel, I expressly Call upon to assist me, how to get rid of my Difficulty ; and if he will call into his Aid, any of his Great Lords, his Intimates, I shall be much the fonder of his Learned Solution. But I barr all Exotic Manuscripts, unless they be attested by some more Credible Persons, than either Pere Simon, or Le Clerc.

In the next place, this Freedom and Original Power I have been demonstrating, cuts off all Bishops in the Church, as well as Kings of God's making in State. Why? Because Bishops pretend to be the particular Representatives of *Jesus Christ*, in and to the Church, and that by Divine Appointment and Commission, without taking any Notice of the Power of the People at all ; so that it either follows, that we should have no Bishops at all, or that, if any such be allowed, they are the best Bishops who do best serve the Common Interest, by Leveling the Primitive Doctrines, and Confounding the Primitive Discipline of the Church, who surrender the Divine Magna Charta of the Church, because it is Inconsistent with the Power of the People, who level their own Character, and who swear to maintain the Old Doctrines, and put in Practice the Old Discipline of the Church, if thereby they can, with the greater ease, destroy both. Why? Because they are certainly the bravest and boldest Men who Dare to do most for the Service of their Friends. And as for your Primitive sort of Bishops, who are frighten'd at the very Appearance of Perjury, who dare not venture

to part with a Hoof of what they think the *Old Way*, according to my *old Book*, and who dare not *Live* otherwise than they *profess*, these are a parcel of *poor, mean spirited, slavish Men*, who are bound up to the *Superstition* of keeping their *Words*, and who are so silly as to believe they must be undone, if they believe not all the *Articles* of a *System* of above 1600 Years standing : They are to be *pity'd* by Men of *Wit, Sense, and Education*, in the *Free-Way*.

And from hence it is wonderfully plain, that the *Presbyterians*, and other *Sectaries*, are much nearer being in the *Right* than the *Church of England*. Why? Because the *Church of England* professes to be *absolutely* bound up to the *Institutions* of *Jesus Christ*, and the *Practice* of the *Primitive Church*, in the *first and purest Ages* of it. But the *Presbyterians*, and other *Sectaries*, do *Nobly exert* themselves, in maintaining the *Original Power* of the *People*, from whom they receive their *Commission* : And, why should not the *People* *Appoint* and *Give Commissions* to *Priests* of their own *Churshing*, to *Lead* them to *Heaven* in their *own Way*? This is *Noble*; and, if it prove *successful*, may be then pronounced a very good *Way*.

And now, to *Conclude*, that *Civil Ministry* must be, by the same *Rule*, the *best Ministry* by far, which *Entails* upon the *People* *War, Poverty, Faction, Desolation, and Destruction*. Why? Because by this they shew, they are the *Peoples Choice* and *Favourites*, else Our *Sovereign Lord*, the *Mobb*, would never bear it : For the *People* can bear *nothing*, from either the *Kings* of *God's* making, or from the *Ministry* made by such *Kings*.

Kings. But they can bear any thing, from the *Kings* of their own Making, or from a *Ministry* which bribes them with *War*, *Bloody Battles*, *Want of Money*, *Decay of Trade*, and *Scarcity of Provisions*. I say, *War*, for many Reasons, such as These; To *Strengthen* our *Neighbours*, and *Weaken* ourselves, that they may shew their *Moderation* in not *Insulting* us; To *Make* the *Army* *Nursery*, wherein to *breed* up *Champions* for the *Pre-Adamitical Contract*: And to *Apply* their *Loyalty* to their *General*, rather than to their *Sovereign*, &c. *Bloody Battles*, to keep the *Nation* from being *over-stock'd* with *Men*, to make *Selling Commissions* a good *Revenue*, and to enrich the *Corporation of Hawkers*, &c. *Want of Money*, to prevent *Luxury*, and to *Encrease* the *Consumption* of *Beer* and *Ale*, because *Wine* (if it Grew in *France*) disposeth the *Drinkers* of it to *Tyranny*, &c. *Decay of Trade*, that our *Good Neighbours* may have the *Fatigue* of it, and that so we may *Live* at *Ease*, like *Gentlemen*, &c. and, *Scarcity of Provisions*, to keep us in *Good Health*, and to save the *Charge* of *Physicians*, &c. And, who would not be fond of such a *Ministry*?

The following *Licence* of a *Foreign Reign*
 Did all the *Dregs* of bold *Socinus* drain;
 Then, first, the *Belgian Morals* were extoll'd;
 We their *Religion* had, and they our *Gold*:
 Then *Unbelieving Priests* reform'd the *Nation*,
 And taught more *Pleasant Methods* of *Salvation*:
 Where *Heav'n's* free *Subjects* might the
Rights *Dispute*,
 Lest *God* himself shou'd seem too *Absolute*.

--- Mr. Pope's *Essay on Criticism*
 F I N I S.